THEOLOGICAL MONTHLY.

VOL. II. APRIL, 1922. No. 4.

At the Milestone.[1])

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"It may be out of place to enter minutely upon the history of the Missouri Synod, the greatest and most important of the Lutheran synods of our country; but there is one fact that I do not like to pass over in silence, — I must at least suggest it, — *viz.*, I see before me no more striking instance of the blessing which God bestows on men's faithfulness than this very Missouri Synod. If it had not with such iron tenacity held to its confession of the pure doctrine; if it had not offered such trenchant testimony, and had not fought against each and every deviation from the path which it had recognized to be the only true way; if it had shown itself more yielding in its church-polity (*Praxis*) than in its teaching; if it had adapted itself in ever so small a measure to the views of our rather impressionable age, it would *not* have achieved the results which it may now claim. The Missouri Synod has brought into captivity its every thought to the obedience of Christ, and that attitude of hers the Lord has rewarded. In the view of the earliest and the present members of the Missouri Synod the glory of God and the unalloyed truth of His Word, which has found its clearest expression in the Confessions of the Lutheran Church, is to be esteemed more highly than the favor of men and airy human figments. If the Lord God had not taken pity upon the Lutheran Church in America by placing the Missouri Synod in its midst, we would to-day be an insignificant band, perhaps still bearing the name 'Lutheran,' but, for the rest, offering ourselves as an open pasturage for foxes and other game. If I call to mind what the grace of God has accomplished through the Missourians, I cannot join those who are barking at them. It is my conviction that the Missourians ascribe their success to the mercy of God, and not to

1) From *Ebenezer*, a memorial volume commemorative of the seventy-fifth anniversary of the Missouri Synod, just published by Concordia Publishing House.

their labor (*Fleiss*), no matter how proud they may be of it. May the Lord bless the sturdy Saxons, and cause their salt to work with increasing power in the leaven of the American Church" — thus wrote the *Pilger durch Welt und Kirche,*[2]) a General Council publication, more than thirty-five years ago, at a time when the world in both hemispheres was reverberating with the gravest indictments and open abuse and scorn of the Missouri Synod because of its doctrinal position.

It is not only the complimentary features of the words just cited — the frank and generous acknowledgment of our Synod's worth — that delights the hearts of Missourians and makes them truly thankful for this testimony, which differs greatly from what they usually hear about themselves, nor are those words prized by Missourians as a glad surprise and a hopeful sign because of the source from which they emanated, but the sentiments voiced by our unknown friend are valued, above all, for the happy precision with which they state the true cause of whatever there is of permanent value to the Church of Jesus Christ in the work and example of the Missouri Synod. Those words were not written merely to tickle the vanity of Missourians: they express the mind of Missourians in a manner that could hardly be improved upon. And — praise God! — they are as true to-day as at the time when they were first published. Therefore they deserve to be called to remembrance.

As the reminiscence of Missourians in these anniversary days goes back to the humble, plodding, but patiently persistent work of the pioneers of our Synod, as it tries to measure the odds against which that work was begun, and the baffling difficulties from within and without that attended its progress, the spirit of conceit and the inclination to self-flattery, which certainly can crop out in Missourians as well as in other children of Adam, becomes utterly subdued. Human agencies were employed in this remarkable task of three-quarters of a century, and much has occurred in that period that was purely human and should remain mercifully consigned to oblivion; but the work itself was not of men; it was the Lord's doing. There have been noble instances of passionate zeal in the cause of the Lord among us. Great Christian characters, men who threw themselves whole-heartedly into the work before them, glad to spend themselves and be spent, grace the pages of our synodical record. But there have also been many instances of indifference, sluggishness, neglect of golden opportunities, lack of cooperation, unbrotherly conduct, unfaithfulness. The splendid spiritual equip-

2) Vol. 5, p. 370.

ment provided for the Missouri Synod by her pure teaching and the abundant efforts for thorough indoctrination of her members, old and young, which her teachers have incessantly made for three-quarters of a century, would justify the expectation of greater things than those that were actually accomplished. The material resources which a bounteous God has supplied to our constituents in ever-increasing measure during this long period have never been remotely exhausted in the exercise of our stewardship. The jubilee balance-sheet of our synodical activities will, in a fearless and searching audit, show an excess of liabilities that have not been met. It would be quite easy to turn our rejoicing into mourning by dwelling at length on the shady side of our past record.

In view of all the weakness, indecision, pusillanimity that we have allowed to dominate our counsels and paralyze our endeavors in the past, it would not have been surprising if we had been overthrown in the numerous conflicts in which we have had to engage.

The one great fact that stands out silent and grand, compelling us to humility on the one hand, and grateful wonder on the other, has been the unwearying kindness of the Lord, who chose to work His great signs and wonders with such poor, defective tools, guiding us onward in spite of our inclinations to err, and supporting us even under the chastisements which His merciful pedagogy had to apply to our refractory and truant spirits. In the symphony of our jubilant melodies, accordingly, there is heard a deep note of sorrow. We rejoice with trembling. Our song is the restored exiles' glad song of deliverance in the days of the old covenant. It starts in a minor key, and continues in that while it dwells on the theme of self. It rises to stately and majestic chords only as it weaves its choral around the everlasting love in heaven and the mercy that was renewed every morning: —

If it had not been the Lord who was on our side,
Let Israel now say;
If it had not been the Lord who was on our side
When men rose up against us,
Then they had swallowed us up quick
When their wrath was kindled against us;
Then the waters had overwhelmed us,
The stream had gone over our soul.
BLESSED BE THE LORD,
Who hath not given us as a prey to their teeth.
Our soul is escaped as a bird out of the snare of the fowlers;
The snare is broken, and we are escaped.
OUR HELP IS IN THE NAME OF THE LORD,
WHO MADE HEAVEN AND EARTH.3)

3) Ps. 124.

Therefore our slogan on this anniversary is: —

EBEN-EZER,[4]

HITHERTO HATH THE LORD HELPED US.

Not unto us, O Lord, not unto us,
But unto Thy name give glory,
For Thy mercy, and for Thy truth's sake.[5]

As we pass on to the tasks of the new days before us, we recall our unknown friend's remark about faithful adherence to the Word of God and the Lutheran Confessions. No student of the history of the Lutheran Church can escape the conviction that her seasons of vigor and success were the times when her confessional consciousness was thoroughly aroused, and her sons fought and toiled in loyal devotion under the banner that was unfurled at Augsburg, in 1530, and again at Kloster Bergen, in 1580. Her periods of weakness, on the other hand, have always been those when her children made light of their confessional heritage and were bartering away their birthright in the Lord's family for a pot of lentils. This is in accordance with the Lord's own prediction: "Therefore, thus saith the Lord, If thou return, then will I bring thee again, and thou shalt stand before Me; and if thou take forth the precious from the vile, thou shalt be as My mouth. Let them return unto thee, but return not thou unto them. And I will make thee unto this people a fenced brazen wall; and they shall fight against thee, but they shall not prevail against thee; for I am with thee to save thee and to deliver thee, saith the Lord. And I will deliver thee out of the hand of the wicked, and I will redeem thee out of the hand of the terrible." [6]

Let the generation of Missourians to whose hands the future work of our Synod will be committed, remember that doctrinal and confessional fidelity and a church polity which strives honestly to measure up to the professed principles is the only reliable basis of

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4) 1 Sam. 7, 12. 5) Ps. 115, 1.

6) The text has been rendered much more strikingly, and withal quite pertinently, though not so literally, by Luther: "Darum spricht der Herr also: Wo du dich zu mir haeltst, so will ich mich zu dir halten, und [du] sollst mein Prediger bleiben. Und wo du die Frommen lehrest sich sondern von den boesen Leuten, so sollst du mein Lehrer sein. Und ehe du solltest zu ihnen fallen, so muessen sie eher zu dir fallen; denn ich habe dich wider dies Volk zur ehernen Mauer gemacht; ob sie wider dich streiten, sollen sie dir doch nichts anhaben; denn ich bin bei dir, dass ich dir helfe und dich errette, spricht der Herr. Und ich will dich auch erretten aus der Hand der Boesen und erloesen aus der Hand der Tyrannen." Jer. 15, 19—21.

our hope for future success, while the opposite course spells decay and ruin, slow it may be, but sure. "Hearken to me, ye that follow after righteousness, ye that seek the Lord: look unto the rock whence ye are hewn," [7]) said the prophet to the epigones of a great past in his day. To do the works of the fathers we must have the spirit of the fathers: that is the only genealogical trait that is worth something; otherwise we shall, like the Pharisees of old, vainly boast our descent from Abraham, only to have our claim dashed and to be told that God can do without us, and is able to raise up children unto the father of the faithful out of stones.

Let no one become dismayed at the criticism that the Missouri fathers were a stern, unloving set of fighters, who forgot the gentler aspects of Christianity over their devotion to rigorous discipline. None that raise this charge come into court with clean hands. The love that can see some one err and not tell him of it is no love. The mind that can yield to an equivocal peace by which plain truth is sacrificed is not truly liberal, but fatally narrow and bigoted because it exhibits all its generous qualities only to the side which opposes truth. With all their aggression and rigor and exclusiveness the men who built up the Missouri Synod were true Christian gentlemen; for though they minced no words when they spoke on any issue of the day, they spoke the truth, and they spoke it in love.[8]) We shall take up their testimony and pass it on. It is possible, perhaps, to present it occasionally in a more pleasing form than it was rendered in the controversial stress and storm of the past, and if we can, we ought to do so, and prove ourselves as our fathers strove to be, truth-loving and truth-telling Christian gentlemen. But that will not change the essence of the testimony: we, too, shall not be able to do more than speak the truth in love, and leave it to the Lord to make our testimony acceptable to men and fruitful. We shall strive to offer golden apples in silver baskets rather than on cabbage-leaves; but our greatest ambition and incessant endeavor must be to have the golden apples of truth to offer in abundance. "We can become wiser than our forefathers only when we have mastered their knowledge and experience, and add our own thereto, but never by obliterating the past, and starting upon the career in the world unprepared to meet and avoid its dangers, and unfitted to take advantage of the opportunities it offers us. . . .

"It is needless now to conceal the divisions that are apparent

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7) Is. 51, 1. 8) Eph. 4, 15.

in the Lutheran Church. . . . — they do exist; and all our lamentations, etc., cannot heal them; they are the legitimate developments of the past; let us rather study them in the light of past experience, in order that we may discover the mistakes then made, which prepared the way for such divisions, and endeavor to heal them at their very root. Let us no longer make the attempt 'to agree to disagree,' but honestly ask for the old paths, diligently study 'the faith once delivered to the saints,' so that we may intelligently and 'earnestly contend for it'; let us in this way seek to become united in faith and practise, not from motives of policy, but as an honest conviction of duty." [9] To these excellent sentiments, so rarely voiced in the body whence they emanated, we cordially subscribe. They were expressed by an honored member of the late General Synod; they have been the avowed policy of our fathers; they are our own, and we point to them if any inquire of us, What of the future?

Lenten Testimonies.

Rev. Arthur Hanser, Brooklyn, N. Y.

(Concluded.)

4. Does God Answer Prayer?

The answer is both Yes and No. The question is, What do we understand by prayer? God hears every prayer which is offered in the name of Jesus, offered in dependence upon the merit of Jesus Christ.

A man was once condemned to die for treason. He asked for the privilege to make one last appeal to the king, but it was denied. One day the king's son was playing where the condemned man was kept under guard. Suddenly snatching up the boy, he ran by the guard to the palace and gained admission to the king, none of the soldiers daring to stop him for fear of injuring the king's son. This man gained an audience and his pardon on account of the king's son. We all, when praying, must bring with us the King's Son, the Only-begotten of the Father, and it is for His sake, and His only, that we may bring a petition before the Father and are heard. All prayers that are not offered in the name of Jesus and

9) G. D. Bernheim, *History of the German Settlements and of the Lutheran Church in North and South Carolina*, p. 555 f.

in true faith in Him are just so many words spoken into the air. They never reach the Father's ear.

Scriptural assurances that God answers prayer are innumerable. "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." Matt. 7, 7. "Call upon Me in the day of trouble; I will deliver thee." Ps. 50, 15. Indeed, God assures us: "Before they call, I will answer; while they are yet speaking, I will hear." Is. 65, 24. Yes, God attributes our lack of what we need to the simple fact that we have not prayed for it. "Ye have not because ye ask not." Jas. 4, 2.

And these promises are general. God hears every prayer, no matter what we pray for. No prayer goes without a blessing. Prayers for material as well as for spiritual blessings are answered.

There is no question about this with reference to spiritual blessings. Indeed, God only waits for us to ask. He is more willing to give than we are to receive them. "If, then, ye, being evil, can give good gifts to your children, how much more will your Father in heaven give His Holy Spirit to them that ask Him!" The prayer: "Lord, I believe, help Thou mine unbelief," is answered at once with an abundant increase of faith. "Teach us to pray," is answered at once with: "When ye pray, pray thus: Our Father, who art in heaven," etc. The penitent thief's prayer: "Lord, remember me when Thou comest into Thy kingdom," is answered at once with: "Verily, I say unto thee, To-day shalt thou be with Me in Paradise." Prayers for holiness, for peace, for forgiveness, for salvation are always answered.

But our prayers for temporal blessings are likewise answered. Indeed, most of God's assurances that He will answer prayer have reference to earthly things. "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you," etc.

Of course, God does not answer all prayers *alike*.

1. Sometimes God answers our prayers by giving us just what we want and when we want it. When Hezekiah was sick, and the prophet was sent to him and told him to put his house in order, "for thou shalt die and not live," Hezekiah turned his face to the wall and prayed to God to spare his life. And God heard his prayer and added fifteen years to his life.

When Abraham prayed for Sodom, God heard him in all that he asked. In fact, it was Abraham who wearied of asking before God wearied of answering him.

2. Sometimes God delays His answer. Abraham prayed for a son, but Isaac was born in Abraham's old age. Martha and Mary sent to Jesus with the prayer, "Master, he whom Thou lovest is sick." When, therefore, Jesus heard that Lazarus was sick, He abode two days in the same place where He was, delaying His arrival in Bethany four days.

Therefore, we are admonished to continue instant in prayer; to pray and to faint not; not to cast away our confidence. The Syrophenician woman, too, would not be discouraged, and continued to cry after Jesus, and finally fell down before Him and stopped Him; — and received the desired blessings.

3. Sometimes God answers our prayers in such unexpected ways that we scarcely recognize the answer when it comes. Paul prayed to God for the privilege of preaching the Gospel in Rome. God heard his prayer, and after years Paul got to Rome, but — as a prisoner. Little had he expected, when he prayed, that the answer would come in that way.

James and John asked the Lord for the privilege to sit, the one at His right hand and the other at His left, in glory. Jesus answered that prayer, but again in an unexpected way. James ascended to the throne on the fiery chariot of martyrdom and John by the slow stages of a long life of toil and service and suffering. They learned that the highest places are not given by favoritism, but by fitness. Those for whom it is prepared are those who are prepared for it. But the preparation consists in being made "conformable to His death."

A mother prays for her child's salvation. The child dies. Not long ago a mother said to me at the funeral of her child: "Pastor, I prayed every night that God would by all means save my child. I see now how He has answered my prayer. I never expected it that way." The children whom God takes into His safekeeping cannot be lost any more.

4. Sometimes God answers our prayers by giving us something better than we ask. Thank God that He does not always give us what we want. So often we ask foolishly. Your boy asks you for a match or a knife, but you refuse to give it to him. Your refusal is prompted by your better knowledge and love. You know he would do serious damage in the house and to himself.

Our spiritual and eternal welfare is paramount. God's purpose in our life is not that we shall by all means enjoy these few years on earth, but that we shall in this time and life save our souls

through faith in Jesus Christ. Everything in life is made subservient to this end. If our prayers tend to our spiritual welfare, they are answered according to our will and wish. If we ask for bread, He will not give us a stone. Indeed, God will not give us a stone even if we ask for it.

God's refusal is prompted by love. Do not think that God refuses to give you what you ask just simply to show His authority, or because He is indifferent to your happiness, or because, back in eternity, all your life and circumstances have been unalterably fixed. God refuses only when your prayer would be harmful to your soul; because He loves you. "Now *Jesus loved* Martha and her sister, and Lazarus. When He had heard, therefore, that he was sick, He abode two days still in the same place where He was." John 11, 5. 6.

Now it seems to me I can read the thoughts of some of you and you are thinking to yourself: "Ah, he started fine. He said God hears every prayer. Now he qualifies and says He does not answer all prayers. After all, then, there is no use in praying. You have no assurance of getting what you ask and want." My friend, do you really mean to say that you want God to answer all your prayers just as you ask, and give you always just what you want, even when you pray foolishly? Do you really want to sell your birthright for a mess of pottage? Do you really want to stand before God and say to Him: "O God, give me what I want, no matter what the result will be. I want to enjoy these few years of life; I want my heart's wish, even if I must be damned forever"?

As for me, I want God in His wisdom and love to overrule my prayers; when I ask foolishly, I pray that God would answer according to His wisdom, and if my prayer will not minister to my salvation, that He would withhold what I desire and give me what is better. I would pray no more for any special gift if I were not certain that God's love and wisdom will overrule my foolishness when I pray ignorantly. Whether I have driven in a machine or walked about; whether I have lived in a palace or in a cottage, will be all the same — in a few years; whether I have walked hand in hand with my loved ones a few years more or less in this life will make no difference — in a few years; if only I shall meet them yonder, where there will be no more parting at all forever.

What blessed security this gives to us and what joy in prayer! If I leave to God to determine how He shall answer my prayer, then I do know that if the Lord gives me what I ask, it must be

good for me; otherwise He would not give it to me. If He withholds the blessing I ask, I will continue to pray with the confident assurance that He will give it to me by and by if I faint not; and if He will not give me what I ask, then surely He will give me something better.

Therefore, my friends, let us pray. Pray without ceasing. Let us not be discouraged by delays. Be not afraid to ask ignorantly. Turn all your wishes into prayers. If a wish is not fit to be prayed about, it is not fit to be cherished. Cast all your care upon Him. If a care is too small to be prayed about, it is too small to be made a burden. Pray, and be assured that you will never leave the throne of God without a blessing; a blessing as good as you ask and, if not, then better.

5. The Hour Is Come.

In the infancy of our race our first parents lived in the Garden of Eden, in innocence and happiness enjoying fellowship and communion with God. But they disobeyed and ate of the fruit of that forbidden tree and so brought death into the world and all our woe. Everything was lost — innocence, happiness, hope.

But God came to the rescue and, summoning Adam and Eve and the serpent, said to Satan: "I will put enmity between thee and the woman, and between thy seed and her Seed. It shall bruise thy head, and thou shall bruise His heel." Gen. 3, 15.

Then Adam and Eve were driven forth out of their paradise with nothing to cheer them on their pilgrimage over the sin-cursed earth but this precious promise, that some time the Seed of the Woman, the Savior, should come, who would bring them back and restore to them their paradise lost.

However, Adam and Eve died, and their children died, and one generation after another came and went, and kingdoms and empires arose and passed away; 4,000 years elapsed, and then, at length, the hour was come, the Seed of the Woman, the Lord Jesus Christ, the Champion of the human race, came to meet the seed of the serpent in deadly combat, the issue of which was in no way uncertain. He would bruise our Champion's heel and lay Him into the dust of death; but our Champion was to rise in triumph out of the tomb and crush the serpent's head and emancipate the human race.

During all these 4,000 years kings and prophets had repeated the original promise of redemption. They all had waited to see

the day, but they saw it not. Again and again men said: "Lo here, Lo there." But their hopes were disappointed. At last John came and preached repentance, and men said: "This is He that should come." But John denied and said: "I am not that Prophet." Some turned to Jesus with the same hope, but the leaders rejected Him as not being the Promised One and condemned Him. And so when the hopes of the people burned low, and despair was giving way to indifference, as a thief in the night the hour was come, and the Savior was there, and He was none other than Jesus Christ, the Stone rejected by the builders which was to be the Corner-stone.

The hour was opportune. Everywhere in the homes of the people preparations were being made for the Passover. In the Temple, too, in Jerusalem, the priests were making ready for the sacrifice as they had for 1500 years. But now God's hour had come, and outside of Jerusalem on a little hill called Golgotha from the heights of which one could look down into the city and into the very courtyard of the Temple and see the priests hurrying to and fro; — out there God Himself was preparing to sacrifice His chosen Lamb, His only Son, whose blood should atone for the sins of the people, and not for their sins only, but for the sins of the whole world.

This hour did not overtake Jesus unexpectedly. A famous picture shows the little lad Jesus in Nazareth, with His arms outstretched in a playful attitude. The sun is sinking behind the western hills, and its last rays cast the shadow of the lad in the distinct form of a cross on the cottage in front of which He stood. The mother is represented somewhat apart, viewing with horror the evil omen which that cross cast over the life of her boy.

The picture is true to fact; but it would be more true still if the cross were shown as falling in front of the lad, His eyes resting upon it. For it is a fact that the cross cast its shadows over the whole pathway of Christ's life, and He recognized it with gradually increasing clearness of vision. Our Isaac was under no illusion as to who the Lamb would be, and, knowing it, He willingly carried the wood and climbed the hill ready to be offered up when the hour was come.

True, "the hour" was His whole lifetime. Plaintively He said: "The foxes have holes, and the birds of the air have nests; but the Son of Man hath not where to lay His head." "He is despised and rejected of men; a man of sorrows and acquainted with grief." Men hid as it were their faces from Him. But "the

hour," the supreme hour, was come when on the cross He shed His blood and died, and thus expiated the sins of the world. "Without shedding of blood there is no remission," says the Bible. "The blood of Jesus Christ cleanseth us from all sin."

There is a fountain filled with blood
Drawn from Immanuel's veins,
And sinners plunged beneath that flood
Lose all their guilty stains.

And now God offers to forgive your sins upon that one condition, that you disclaim all personal merit and accept God's gift and grace on the sole ground of Christ's supreme sacrifice. This is the only way of salvation for the best. Do not put your trust partly in what Christ has done and suffered for you and partly in what you can do yourself. It is Christ only — or not at all. You cannot cross an abyss on one good and one rotten board. When you step with one foot and lean your weight on the solid board of Christ and His sacrifice, your weight is sustained. But when you take the next step and lean the weight of your sin and need on the rotten plank, you are sure to go down and plunge to destruction. Trust in the Lord Jesus as your Savior and in Him only. Be willing to be saved like the worst. There is no other way. No man cometh to the Father but by Christ.

And there is hope in Christ for the worst. A story is told that Satan once appeared to a sinner in despair over his sin. The devil showed him a long scroll on top of which was written *all sin,* and below there followed the list of the man's sins; sins in thought, in word, in deed; sins of omission, sins of commission; sins that he had long forgotten, sins that he had never known; sins that had burned their memory into his very soul. As the sinner read and read and read, despair gripped him, and, intending to destroy the record of his sin, he snatched the scroll out of the devil's hands, and, behold, on the top of the page, which the devil had hidden with his hand, the sinner read: "The blood of Jesus Christ, His Son, cleanseth us from *all sin.*"

My friends, I have repeated this Gospel-message to you each day of this week. I do not know how often you have heard this invitation to put your trust in Jesus to be saved, but the hour will come when you will hear this invitation and offer of God for the last time, when your decision or your lack of a decision will color all your eternity to its own hue. Perhaps now the hour is come. Let me plead with you! Believe in the Lord Jesus Christ now and be saved! Amen.

THE THEOLOGICAL OBSERVER.

The Synodical Conference. — In *Evangelisk Luthersk Tidende* for February 8, P. writes on the grace of God in Christ, and emphasizes the Scriptural conception of this term, which in modern theology and church-life is often lost sight of, to the great detriment of true spirituality. He says: "We have often said that the grace of God is His favor, kindliness, love, and good will towards sinners, in order to save them and bring them to heaven. This grace is revealed in the sending of the Son for the redemption of sinners, in the sinner's justification; also in many other ways it shows itself powerful and efficient in man. For saving man it is necessary that he is rescued out of his corrupt, natural condition and renewed to the image of God. Whenever and wherever this takes place, it is due to God's grace alone. Grace makes man, dead in sin, alive again; it converts the sinner; it works faith and everything good in him. Grace communicates new powers and effects this, that the renewed man can make use of and employ these powers. Accordingly we will find that the context in the Bible-passages which treat of conversion and sanctification lets the word "grace" keep its proper and real meaning, namely, God's love to sinners. Accordingly, when we hear, speak, and read about God's grace, we must be careful not to think of a mysterious, magical power, a spiritual substance, or something that is, so to speak, infused into man. The statement that God's grace converts, renews, and sanctifies man we are to understand simply in this sense, that it is God Himself who does this, being moved thereto by His gracious disposition. Everything good in man and everything good that he does is wrought and produced by the living God Himself, and that absolutely and alone for God's own sake, because it agrees with His good pleasure and gracious will." — It is a rational view which the *Walther League Messenger* in its February issue takes, when it says: "'Yours for a greater Lutheran Church here and abroad' is just another way of saying, 'Thy kingdom come.'" The editor specifies the extent of this Kingdom in its present-day meaning to us as follows: "To-day South Carolina is the only State in the Union in which the work of our Church is not represented in some way. In Canada our mission-posts reach almost four hundred miles north of Edmonton, and very recently the first messenger of our Church was sent into Mexico. In South America the Lord is continually increasing our Brazilian and Argentinian mission opportunities. In Europe the war has opened new fields and brought new responsibilities, not only in Germany, but also in Czecho-Slovakia, in Finland, and in other countries with large Lutheran populations. In Australia and New Zealand our churches are beginning to recover from the effects of the war, and our foreign mission opportunities in India and China are daily becoming much larger and more encouraging." — In *Evangelisk Luthersk Tidende* for February 22, Rev. M. F. Wiese publishes a good rendering into Norwegian of Schwedler's "Willst du wissen, was mein Preis," etc. — In the same

issue there is published a letter in which Rev. P. C. Forseth announces to the President of the Norwegian Lutheran Church in America his withdrawal from that body. "The reason for it is that, after being troubled a long time, I finally became convinced, while alone with God, without any person's influence, that it is my duty both as a Christian and as a true Lutheran pastor to sever my connection with a body that is incorporated on the basis of the 'Opgjoer.' 1) It is my duty as a Christian to sever my connection with the body, because full and entire salvation by the grace and mercy of God through the merit of Christ alone, without anything in us, becomes considerably uncertain among brethren who preach that conversion consists in this, that 'the unconverted person decides, makes up his mind, in favor of grace,' etc., that 'faith is the good conduct which man adopts toward God.' Unless I separate from such brethren, I cannot fully and entirely rely upon God's grace. Since such brethren are among the leaders in the body, it is my plain duty to come out from among them. Nor can I expect of God that He will be gracious to me and forgive me all my sins as long as I myself serve Satan by being a partaker in my brethren's sins. Among such sins the following may be named: the doctrine that the historical part of the Bible is not inspired; chiliasm in its odious form; revival meetings and union services conducted by ministers of the body together with ministers and bodies of the Reformed Church or of some other faith. Among these sins belongs also this, that brethren who personally refrain from such teaching and practise do not protest against such teaching and practise finding unhindered entrance into the body, either because for one reason or other they dare not, or because in their new body they have lost the inclination to emphasize and defend the most important doctrines of the Holy Scriptures. 2) It is my duty as a Lutheran minister to quit the body; for in the new body one does not receive the same impulse as in the old Norwegian Synod to bear witness for the truth. — It is manifest from paragraph 1 that as a member of this body I would stand on rather unsafe ground as regards my salvation, with a confused conscience and only a partial forgiveness of sins. That is sufficient to make one unfit to be a minister, but there is another weighty reason that must be named. As a basis of union 'Opgjoer' made men brethren in the faith who had belonged to entirely different trends of belief, without their changing their faith. Only one of these trends defended the pure and correct doctrine. 'Opgjoer' is, accordingly, a compromise between correct and false teaching and, consequently, unionistic. By such unionism one gives the slip to the truth, and at that point the Holy Spirit forthwith departs from one. During the past years I have often been in a predicament when I met with Scripture-truths that had points of contact with 'Opgjoer.' For a long time this was a riddle to me. When at last I arrived at the conviction that it was a sin to belong to such a body, I also received the courage to say farewell to the body in my heart. Thus I came out of Satan's wily snares and therewith became free from 'Opgjoer' with its compromising and unionism. I am unconcerned about what I shall take up, as I have left that in

God's hand." We have always thought that something like this must happen in the new Norwegian body. Nor should we feel surprised if other instances like the above were to occur. D.

The Swedish Lutherans. — The *Lutheran Companion* for February 18 connects the Swedish Archbishop Soederblom with the World Alliance that was started in 1907 and has just now issued a statement concerning its object and aim through its Constituent Councils in 1916. The paper just cited gives the object as follows: "The object of the Alliance is to carry into effect the following resolutions passed at the Conference at Constance on the 2d of August, 1914, *viz.:* 1. That, inasmuch as the work of conciliation and promotion of amity is essentially a Christian task, it is expedient that the churches in all lands should use their influence with the people, parliaments, and governments of the world to bring about good and friendly relations between the nations, so that along the path of peaceful civilization they may reach that universal good will which Christianity has taught man to aspire after. 2. That, inasmuch as all sections of the Church of Christ are equally concerned in the maintenance of peace and the promotion of good feeling among all the races of the world, it is advisable for them to act in concert in their efforts to carry the foregoing resolution into effect. 3. That, in order to enable the different Churches to be brought into touch with one another, steps should be taken to form in every country councils of either denominational or interdenominational character (as the circumstances of each case require), whose object it will be to enlist the churches, in their corporate capacity, in a joint endeavor to achieve the promotion of international friendship and the avoidance of war, and that for this purpose a central bureau should be established for facilitating correspondence between such councils, collecting and distributing information, and generally coordinating the work connected with the movement."—*Lutheraneren* for February 15 reports the visit of Archbishop Soederblom to America during the coming year upon invitation of various societies in America, and remarks: "It seems that the archbishop was not invited by any Lutheran organization except the Augustana Synod. Theologically the archbishop belongs to the liberal *Richtung*. It is not such a long time since Dr. Hallesby, the spokesman of the Conservatives in Norway, was denied the pulpit at the Dome Church in Upsala." D.

Dr. David H. Bauslin, Dean of Hamma Divinity School at Springfield, O., died suddenly March 3, after attending the funeral of a brother minister at Bucyrus, O. D.

Ohio Synod. — In the *Lutheran Standard* for February 11, C. W. P. writes on "That Vexing Lodge Question," and says: "Untold harm has been done in times past in our Synod by a legalistic practise in dealing with the lodge evil. And now, by way of reaction, a lax practise threatens to overwhelm us like a flood." The writer now proceeds to remind the readers that the lodge evil in a congregation must not be magnified above other evils which war against the spiritual life of the people, such as covetousness, intemperance in eating and drinking and smoking, impurity, neglect of the means of

grace, and the like. Furthermore, he calls attention to a number of disparities that appear as regards the creeping out of certain evils and the difficulties of combating them. He relates his experience that the lodge evil is far more rampant and far more difficult to put down in a town congregation than in a country congregation; also, that congregations of German ideals and training do not feel the fearful pressure of temptation from lodgery to the same extent as congregations which have become thoroughly Americanized. As regards the legalistic treatment of the lodge evil, the author says: "When a man leaves his lodge without being convinced that lodge-membership is inconsistent with his Christian profession, simply to escape your persistent efforts, little or nothing has been gained. When a lodge man leaves a congregation without being convinced, because your persistent efforts have made membership in the congregation distasteful to him, not only has nothing been gained, but a great deal has been lost, a precious, immortal, blood-bought soul has been cut off from the means of grace. It is vain to wash our hands of his blood by saying that at all hazards the congregations must be kept 'clean' of the lodge evil. Must we not, then, also keep the congregation 'clean' of all those who do not give unto sacrifice to save a dying world?" etc. The writer holds that in order to avoid a legalistic treatment of the lodge evil, two things must be borne in mind: "One is the fact that in the case of those who desire to be members of our Lutheran congregations, the sin of lodgery is usually a sin of complicity which, thank God, has taken little or no hold upon the heart. They are often not consciously guilty of idolatry or of denying Christ. Another thing is this: So as it is in theory, in practise it is often exceedingly difficult to convince a man that membership in the lodge makes him responsible for the religious tenets of the lodge as set forth in its ritual and other official documents." However, the writer also calls upon his constituency to beware of the lax treatment of the lodge evil, and says that the word "evangelical," in the demand that our lodge practise must be so, may be used as a screen behind which to hide our unfaithfulness in testifying against sin. The lodge evil must not be minimized nor palliated by pointing to other evils which are equally as prevalent and dangerous. He considers it a disgrace to say, as he has heard a pastor say recently, "The lodge is a dead issue in my congregation." The pastor meant to say that the lodge evil was so prevalent in his congregation that it was useless to raise his voice against it. Rightly the writer argues that the very prevalence of an evil makes it a live issue that must be met all the more courageously. He concludes his article by saying: "Brethren, on our knees let us seek a larger measure of the Holy Spirit, so that more may be done to check the sad tragedy of Lutheran congregations' becoming the recruiting ground of deistic organizations. May God bless our efforts to the end that more and more of our people may be constrained by their enlightened Christian conscience to get out and to stay out of all those lodges which in their official teachings deny Christ and teach a way of salvation other than the atoning blood of the God-man."

The thoughts herewith submitted are such as we all will have to weigh, because we are not immune from the lodge evil. One thing should be said in regard to the treatment of lodge-members in our congregations. That this treatment must be evangelical goes without saying. This means that the object in dealing by way of brotherly admonition and church discipline with a member of our congregation who happens to be in the lodge must be to win him from the error of his way. There comes a time, however, which is clearly shown in Matt. 18, when the efforts of the brethren to convince an erring brother are no longer of any avail, and then the action which our Savior commanded in the text cited must be taken. Evangelical treatment of lodge-members in our churches embraces this very obedience to the Word of our Lord. D.

The Norwegian Lutheran Church of America. — An editorial in *Lutheraneren* for February 8 treats the relation of justification to the means of grace. Pointing to Rom. 10, 6—8, the writer declares that it is the Word of God itself that puts justification in the very closest connection with the means of grace. "Since God saw that justification is His and not our work, He had to come to us; we cannot first come to Him. We are not able to do this. We cannot upon the wings of faith and trust mount up to Him in order to rejoice in what we have there, before He has first come to us and given us that which can rouse faith and confidence and give us wings."

Is there not a slip in this view of the editor? Is it necessary at all for the sinner to mount up and to have wings for mounting up to God in order to be justified? The very text cited contradicts this view, and the editor's own statement also contradicts it. God has placed the sinner's justification, which means nothing else than the forgiveness of sins, as the editor rightly says, "in His Word. In which word? Why, in 'the Word of faith which we proclaim,' says St. Paul. That is the same which he also calls 'my Gospel.'" The editor is conscious of opposing with his teaching the false view of the Reformed churches regarding the means of grace. "We decline the view of the Reformed that the 'inner Word' and the remission of sins is imparted by the Holy Ghost without external means. For this view makes justification to be something that takes place within man. . . . But it is strange how extremes meet. The Catholics condemn the Lutheran teaching that justification is a declaration (a judicial action) on the part of God. They say that justification is something that takes place within man. The Reformed reach the same conclusion, only in another way. For this reason Luther could say that 'a papist and a fanatic are in the last analysis one and the same thing.' We shall not stop here to expatiate on the fact that when a Christian tries to prove from his experience that he is justified by holding to what he finds in his inner self, he builds upon sinking sand. No, justifying grace must never be separated from the means of grace, and the true art of faith consists in this, that one clings to the means of grace and puts his trust in what God gives us there. But we must understand that it is not *our use* of the means

that we must put our confidence in. To take comfort in the fact that one has been baptized, confirmed, goes to the Lord's Supper, hears and reads God's Word, and therefore thinks that he is a Christian and for that reason shall go to heaven, — that is making of our outward worship an idol; that means, in the last analysis, to put one's confidence in one's self and one's own doing." D.

The United Lutheran Church. — In the *Christian Advocate* Dr. Carroll had commented on union movements in the Lutheran Church, mentioning especially that which united the three Norwegian bodies into one, and that which resulted in the organization of the U. L. C. Dr. Carroll thinks that these unions were effected by a process of "leveling up and leveling down" in the matter of confessional subscription. The *Lutheran* of February 9 corrects this statement to the following effect: "It would be more correct to say that in spite of certain differences there was a marked tendency toward unity in both faith and practise on the old confessional basis to which all these bodies subscribed. In other words, there was an opening up of the Lutheran conscience in harmony with the Confessions of the Lutheran Church. Otherwise there could have been no union. Lutherans do not believe in compromising for the sake of even so desirable a thing as union. They have a clearly defined standard of faith, and where that is sincerely acknowledged and confessed, the pathway to union is rendered easy. What has proved to be a chief obstacle, and is so still, are the nationalistic differences as to language, custom, forms of worship, and church policy." Concerning the National Lutheran Council, which Dr. Carroll had likened to the Federal Council of Churches, the editor of the *Lutheran* says that this comparison is not admissible, because the N. L. C. "is virtually only an intersynodical committee charged with certain tasks growing out of the exigencies of the war. The bodies associated with the National Council are still too closely tied to their specific tasks to make even an elastic form of union desirable at this time, though the future will bring it." The distinctions which are made in this article are worth noting in order to understand the true state of union that has been reached in the U. L. C. and in the N. L. C. D.

The Bible Institutes. — Writing on "Bible Institutes and Theological Seminaries" in the *Moody Bible Institute Monthly,* March, 1922, pp. 353 and 354, the Rev. Robert Clark says: "Bible institutes are beginning to attract attention now in quarters where they once were looked upon with pity or contempt. . . . In view of this it is a good time to appraise the schools. They have been long enough in existence and their students long enough out in the work so that a correct judgment can be formed by any who care to look at the facts."

The writer then gives five reasons justifying, in his estimation, the existence of the Bible institutes, to wit: "1. The Bible schools are institutions raised up by God to take the place of other institutions that have been unfaithful to their call and opportunities to witness to the truth of the Gospel. 2. The Bible schools are justified because they meet a need in the life of the Church. 3. The Bible

schools have justified their existence because they set an example in Christian unity. 4. The Bible schools have justified themselves because of the practical nature of their courses. 5. The Bible schools have justified their existence because of their wise and economical management.

Elaborating on the first reason, the Rev. Mr. Clark writes: "This is in harmony with God's constant method in dealing with the human race. We find again and again that, when a God-made instrument or institution failed, He set it aside and turned to something else.

"This was true in regard to the priesthood in Israel. When the priests became corrupt and no longer fit channels of divine grace, God raised up prophets like Samuel, David, and Isaiah.

"The same thing was true of Israel as a nation. When she failed to witness to the one true God, she was set aside and her place given to the Gentiles.

"This does not imply that when God ceases to use an institution, the said institution ceases to exist. Far from it; many times it will continue with a great show of worldly power and prosperity. The priesthood and the Temple continued long after the glory had departed. Israel continues still, but in unbelief and without power in testimony for God.

"Earnest Christians are asking to-day if it is not possible that some of our ministerial training colleges have been thus abandoned by the Spirit of God.

"And they are justified in their suspicions. The older seminaries were founded by godly men to train men to perpetuate the Gospel-ministry. The teachers chosen were men of piety and experience, men who believed in the verbal inspiration of the Bible and in its authority in doctrine, faith, and practise.

"But with the passing of time error crept in; men began to have liberal views, and their own opinions were put above the Word of God.

"Now there are seminaries where the fundamental doctrines of the Christian faith are denied, and the philosophies of men are taught in their place. In fact, they are more conspicuous by denials than by their affirmations of the Christian faith. They deny the unique inspiration and authority of the Bible, the virgin birth and deity of our Lord, His substitutionary death, His bodily resurrection, His glorious appearing to reign on the earth, the fall of man, and the universal need of regeneration. Salvation with them is a work of character building, and social service is about all the heaven they promise.

"And these denials are supported by their manifest lack of spiritual discernment and power in actual service.

"Is it any wonder, then, that people are asking if God has not left them in their unbelief and gone outside and raised up the Bible schools to be witnesses to His truths?

"If this is true (and who will deny it), the Bible schools have justified their existence. They are in line with God's constant method of dealing with men. And so long as they are true to their call and their opportunity to witness to the truth, they shall prosper in the things of the Spirit. If they ever become 'modernized' in their atti-

tude to the Gospel, they can write 'Ichabod' upon their doors no matter how well they stand with the world."

The Bible institutes, it is true, stand as a protest against the liberal theology taught in not a few of the theological seminaries of our day. But aside from the fact that the Bible institutes, according to their own admission, cannot, for obvious reasons, thoroughly equip their students for larger work in the Church, they, also according to their own admission, do not, after all, stand for a positive Christianity which gives unto man the fulness of God's blessings through the Scriptures and which can, in the end, successfully resist all the onslaughts of the enemies of the Church. Elaborating on the third reason given above for the justification of the existence of the Bible institutes, the Rev. Mr. Clark says: "They do not stand for any particular tenet or polity, but put the emphasis upon the fundamentals of the Christian faith and leave church ordinances and polity to the individual conscience.

"In this way they bring together students of all evangelical denominations to live, study, and work together as one body in the Lord.

"They do not destroy denominationalism, but they encourage feelings of mutual respect, trust, and cooperation among the denominations. The seminaries, with some exceptions, are denominational, and they stand to encourage the denominational spirit."

From these remarks it clearly follows that the Bible institutes are not striving to bring about, on the basis of the Scriptures, real unity in a Church that has been torn asunder by the differing opinions of men. The Bible institutes, we are told, stand for the verbal inspiration of the Scriptures. At the same time we are told that the Bible institutes "do not stand for any particular tenet or polity, . . . do not destroy denominationalism, but encourage . . . cooperation among the denominations." This is plain language. But faith in the verbal inspiration of the Bible and denominationalism are exclusive terms. If any one really believes that the Bible is the verbally inspired Word of God, then, to be consistent, he must for himself take the Bible as it reads and must demand that others do likewise; then there can be no room for the differing opinions of men or, what is the same, for denominationalism.

Denominationalism is not encouraged by the Word of God. The Lord bids us abide by His Word. After St. Paul had reminded Timothy that "all Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness," 2 Tim. 3, 16, he continues: "I charge thee, therefore, before God, and the Lord Jesus Christ, who shall judge the quick and the dead at His appearing and His kingdom; *preach the Word;* be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables." 2 Tim. 4, 1—4. Peter complained against those who do not accept the words in Paul's epistles and in the other Scriptures as they read, but

wrested them. He says: "Which they that are unlearned and unstable wrest, as they do also the other Scriptures, unto their own destruction." 2 Pet. 3, 16. The Lord often warns against false prophets. What are false prophets? The Bible describes them to be such as put their own words in the place of God's revealed Word. "Behold, I am against the prophets, saith the Lord, that use their tongues, and say, He saith. Behold, I am against them that prophecy false dreams, saith the Lord, and do tell them, and cause My people to err by their lies, and by their lightness; yet I sent them not, nor commanded them: therefore they shall not profit this people at all, saith the Lord." Jer. 23, 31. 32.

How else did denominationalism come into existence, and how else does it maintain its existence, than by departing from the express words of Scripture? A false principle of Scripture interpretation — man interpreting Scripture according to his own reason — has opened the flood-gates for the many differing opinions of men in the Church. Every man has the right of *private judgment,* that is, the right to take his religion directly from the Bible and thus make sure that he gets his religion from God, but no man has the right of *private interpretation,* that is, the right to interpret the Bible according to his own reason.

A writer in the *Watchman-Examiner* recently pointed out that the differences in the Church are the result of a wrong attitude towards the doctrine of inspiration. He calls this the crux of the matter. Very true. The Bible institutes have started out on the right premises, — the verbal inspiration of the Scriptures, — but have failed in their practical application of this fundamental truth. Thus in the end they will defeat their own purpose. 'Tis a pity! In fact, by giving denominationalism, or the differing opinions of men, a place in their theological system, they are already "modernized in their attitude to the Gospel." FRITZ.

The Teaching of Missions in our Seminaries. — Under this heading the *Watchman-Examiner* (March, 1922) writes: "The subject of missionary education in the seminaries deserves more thorough attention than it has yet received. The greatest work of the Church is its missionary task. The pastor is the key to the problem at home, and the missionary is the one who is to win success on the field. Both need more than a superficial training. Probably every one of our seminaries would be prepared to organize a thorough department of missions if financial resources were available. The endowment of a chair of missions at one of our seminaries would be a contribution of incalculable value to the world kingdom of Christ." — While we do not believe in the realization of a "world kingdom of Christ," we recognize the importance of the study of missions in our theological schools, and admit that the importance of this study is not given full recognition, and that both required and elective courses in the principles and methods of missionary activity ought to be arranged at once. However, we cannot help quoting in this connection what a prominent Baptist minister, himself president of a prominent institution of learning in the South, recently wrote to us on this score.

He says: "The greatest trouble is that some of the teachers at our seminaries who are preparing our missionaries for the foreign field do not believe the Bible as the Word of God, do not believe the divinity of Jesus Christ and the atonement. It is my candid opinion that if we send men to the foreign field to do missionary work with no better conception of what Christianity is and what it means to the world, we might as well send a Y. M. C. A. with a moving-picture outfit. I believe that one man, a loyal Christian, consecrated and devoted to the Master and His kingdom's cause, will accomplish more in our foreign fields than a whole band of these half-hearted fellows who are sometimes sent out." The main prerequisite of a Christian missionary in any country and among any people is that he is able to preach the Word of God. MUELLER.

Does the World Need "Reformed Theology"? — Writing editorially, the *Presbyterian* (March 2, 1922) says: "The fundamental difference between the old and new theology he [Dr. C. W. Hodge] finds in the difference between naturalism and supernaturalism. By naturalism he does not merely mean the denial of teleology and the assertion of the mechanical view of the world; he means the 'denial of the power of God to make bare His arm and intrude in the world for man's salvation.' Of such naturalism he says: '*This* chiefly, nay, we may say, *this* almost alone, is the false root from which the whole movement of the new theology has sprung.'

"Dr. Hodge has the insight to perceive that in meeting this all-embracing naturalism, half-way measures will not suffice us. 'We cannot withdraw into the citadel of our hearts, and suppose that thereby we have saved the Christian religion. We cannot set up an apologetic minimum and hope to defend it and escape with the essence of Christianity from the flood of this naturalistic stream. Only by a bold assertion and adequate defense of the opposite principle — that of *Christian supernaturalism* — can we maintain our common Christian faith.' Now, according to Dr. Hodge, it is in the Reformed theology, and in the Reformed theology alone, that Christian supernaturalism comes to its full rights. Hence the significance of the Reformed theology to-day lies in the fact that it gives us '*the only adequate support for supernaturalism against a naturalism which, when it has run its logical course* and borne its bitter fruit, not only robs us of a supernatural salvation, but of supernatural Christianity and a supernatural Bible, and which does not stay in its course till it has robbed us of Christ and even of God.'"

"Dr. Hodge is well aware of the wide-spread revolt against the Reformed theology even in religious circles. This is merely an indication, however, of the extent to which the new theology, whose essence is naturalism, pervades modern religious thought. Men may tell us that the Reformed theology is dead, or at least about dead; none the less, it offers the only standpoint from which we can both defend and propagate our Christian faith over against encroaching naturalism, because in it alone we find the principle of Christian supernaturalism in its purity and thoroughly grounded on an adequate basis. *Whether or no the world wants the Reformed theology,*

it never needed it more than it needs it to-day; and we rejoice that Dr. Hodge promises to give himself whole-heartedly to its exposition and defense."

What has struck us particularly in this editorial is the remark that "Reformed theology offers the only standpoint from which we can best defend and propagate our Christian faith over against encroaching naturalism, because in it alone we find the principles of Christian supernaturalism in its purity and grounded on an adequate basis." We claim that these words are not in accord with the facts. Modern rationalistic theology is, in the main, a denial of universal grace, of the *unio personalis,* the *communio naturarum,* of the vicarious satisfaction which the God-man, Christ Jesus, made for the sins of the whole world, of the power of the Gospel to convert sinners, of the efficacy of the Sacraments as means of grace, etc. These very Scripture-truths are denied not only in Calvin's *Institutiones,* but also in the confessions of the Reformed churches. Hence "Reformed theology," in so far as it stands for a particular type of theology, is rationalistic theology. All the germs of modern rationalistic thought are to be found in the teachings of Zwingli and Calvin. What the world needs to-day is not Reformed theology, but a theology which accepts and proclaims the whole divine counsel of salvation in its truth and purity as taught in the Holy Scriptures. MUELLER.

Was St. Paul a Spiritualist? — In answering this question, the *Watchman-Examiner* (February 23, 1922) says: Sir Arthur Conan Doyle, the novelist and creator of "Sherlock Holmes," is, as everybody knows, an ardent spiritualist. It seems that he has been exercising his rare detective gifts in a new direction, with somewhat surprising results. He has just given to an eager and anxious world an outline of what he terms "The New Revelation," in which he announces the discovery of a number of things hitherto hidden from the eyes and minds of most men. For instance, he finds that Paul was a spiritualist; or, at least, that his writings "include every form of mediumship now known, save only psychic photography!" That is certainly a "new revelation"! Some of us have been reading Paul for a good many years and have never suspected that he knew anything about spiritualism or mediumship! But we are a bit concerned about the sad lack of this psychic photography business. We have such a high regard for Paul that we do not want to see him beaten out by any of these dollar-a-shot mediums of the present day. Perhaps if Sir Arthur will look a little harder he may get a still newer "revelation" in which the missing element will be found; all things seem to be possible to the thoroughgoing spiritualist. What nonsense all this is! St. Paul a spiritualist! Anybody who could believe that could believe anything! We would not give a cent to hear or read what Doyle has to say about Paul, but we would give a good deal to hear what Paul would be likely to say about Doyle — and his crowd. MUELLER.

Why Prolong Such an Existence? — We have often wondered why the Evangelical Synod of North America, now that its people are also becoming English in language, should wish to continue to exist as a separate body or denomination. This synod teaches that it

really makes no difference whether one accepts the Reformed view or the Lutheran view of the doctrines in dispute between the Reformed and Lutheran churches. It carries on its work on a basis of fraternity with many of the other denominations of this country. The synod consists of a conglomeration of many heterogeneous elements, and its people therefore could all find homes in one of the different denominations of America. Those who are inclined to be emotional would feel perfectly at home among the Methodists. Those who love ceremony and clericalism and social prestige might join the Episcopalians. Those who are conscientious and wish to be real Lutherans should join the Lutheran churches, and those who are Reformed and wish to abide with the Reformed doctrine could join the Presbyterians. Why hold these people in a separate denomination? What is their *raison d'être?* At last this question has been answered. Dr. Otto Dibelius, in an address, tells these people why they should continue to exist. His words are given in the *Evangelical Herald,* January 5, 1922: —

"One thing is certain, however, that the German evangelical spirit born in Martin Luther, nurtured by the great pious men of the seventeenth and eighteenth centuries, reborn in Schleiermacher and Richard Rothe, in Wichern and in Bodelschwingh, must not perish and will not perish. Nor must it be lacking in the melting-pot of American Christianity. To foster this spirit, to find the place to which it is entitled over against the Presbyterian-Methodist type which England has brought out, — this seems to me to be the special task of American Protestants of German descent, and therefore also the task of your synod. That your synod has other tasks besides this, above all the task of *warring against the exclusive, petrified Lutheranism of certain American synods,* that I know quite well."

Oh, the sadness of it!

What a pity that any American or Christian should feel called upon to give his strength, time, and ability to such purposes as these: to propagate the spirit of Schleiermacher and to oppose the orthodox Lutheran Church! And this is the synod which claims to be working for peace among the churches. After all, here is the statement that they are here to war against the "exclusive, petrified Lutheranism of certain American synods." Who is meant? We, the Missourians, are meant; we have come to be known as "exclusive and petrified Lutherans." Think of a church whose purpose it is to war against those people who preach the true Word of God and are loyal to the Savior's words: "Teaching them to observe all things whatsoever I have commanded you."

We give Dr. Dibelius credit for frank speech. Now that this purpose has been thus publicly avowed and published, no one need be in doubt why these people are here and what aim they are pursuing. But should not this avowal open the eyes of the earnest Christians who are in this Evangelical Synod? SOMMER.

State Control of Education. — Says *Mosby's Missouri Message* (January 13): "Education, be it distinctly understood, is not a natural function of the state. Consequently, its rights in the matter are

merely auxiliary and limited. All efforts to give the state control of education, therefore, are attempts to extend its limitations and to exceed its rights." This was published on Friday the thirteenth: is it the dawn of returning political reason, or the last bright ray of its setting sun? Michigan will help decide the question. D.

"Treason in Text-Books." — Charles Grant Miller has published *Treason to American Tradition,* and an excerpt from this book is scattered throughout our country by an "All America National Committee," to arouse our citizens to the danger of having their national history rewritten and inculcated upon their youth in a British revision. It is surprising that this attempt at forgery for political ends has not been discovered sooner; for the Cole lecturer for 1917 advocated this very enterprise before Vanderbilt University at Nashville, Tenn. The Cole lecturer was James A. Macdonald, LL. D., editor of the *Toronto Globe,* and his audience was composed of ardent 100 per cent. Americans. His lecture has since been published, with the title *The North American Idea.* To the American pages 77—82 will be especially illuminating. This movement will not stop at revising our history, but will proceed to more fundamental matters in our national life. The prayer for the preservation of our liberty in our Sunday services is becoming an eminently opportune and practical petition. We may also embody it in the Fourth Petition whenever we pray the Lord's Prayer. D.

Breeding Lawlessness. — All Christians who love their government, pray for it, loyally support its servants in their arduous tasks, and hunger after that righteousness which exalteth a nation, will feel that just censure should be meted out to the resolution by which Truman H. Newberry of Michigan, charged with having obtained his election by bribery, was seated in the Senate of the United States on January 12. The resolution adopted in his behalf is a study in self-contradiction and bold defiance of right. It reads: —

"*Resolved,* first, That the contest of Henry Ford against Truman H. Newberry be and it is hereby dismissed;

"Secondly, That Truman H. Newberry is hereby declared duly elected senator from the State of Michigan for the term of six years, beginning on the fourth day of March, 1919, and is entitled to his seat in the Senate of the United States.

"Thirdly, That, whether the amount expended in the Michigan primary was $195,000, — as was fully reported and openly acknowledged, — or whether there were some few thousand dollars in excess, the amount expended was in either case too large, much larger than ought to have been expended; that the expenditure of such excessive sums in behalf of a candidate, either with or without his knowledge and consent, being contrary to sound public policy, harmful to the honor and dignity of the Senate, and dangerous to the perpetuity of a free government, such excessive expenditures are hereby severely condemned and disapproved."

The third item in the resolution is the sop which the devil throws to virtue. Thus a faithless husband bows decorously to his wife and

walks off with his paramour. Such acts of our lawmakers breed contempt of our laws and established institutions, and are a propaedeutic for anarchy and Bolshevism. D.

Germany. — Pastor P. H. Petersen (*Rundschau,* February 2) draws a comparison between the political and the ecclesiastical condition of Germany. He finds that confusion is the dominant characteristic in both. "Within the State Church all sorts of *Richtungen* are found, to such an extent, that not two ministers are in perfect doctrinal harmony. At the same time these people treat ecclesiastical questions and Lutheranism with a great deal of conceit. A proof of this is offered in *Die Landeskirche.* In this paper Pastor G. Horstmann, under the caption 'Regarding the Confessional Question,' said the following: 'What about the future of the Church? Everybody who knows anything of the history of churches and sects knows how terribly the idea of right works in the end, if it obtains influence in matters of faith. For an illustration I need only point to the history of the Missouri Synod. The Missourians thought that they must protect the pure doctrine by a sharply formulated Lutheran Confession, which they applied in a juridical manner. But the purity of doctrine had hardly been safeguarded in this manner, when, behold, new ulcers began to break out from within the body: still purer doctrinal views forged to the front and caused many splits, because their advocates thought that the old church was not pure enough. That is the curse of wanting to be right, that is ecclesiastical hardening of the arteries, that is the church in a corner (*Winkelkirche*).' I would like to remark regarding the foregoing, that Pastor Horstmann knows neither the history of the Missouri Synod nor its present condition, otherwise he could not have presented the foregoing caricature. If one writes for the public, he ought to know the subject on which he is writing and ought not launch matters into publicity which do not exist anywhere except in his own imagination. As regards the point in question, I might say this: 1. The Missourians have never wanted anything else than the old Lutheran truth as it is presented in the confessional writings of the Lutheran Church. The Missouri Synod has nowhere and never set up a new confession. 2. The Missouri Synod, without qualification, stands upon the basis of the Lutheran Confession. It is for this Confession that she waged her battles and is still waging them. This Confession has not been laid down in the form of a law, as in the State Church; for in the Missouri Synod the individual congregations stand united in living communion as representatives of the Lutheran Confession. Every congregation — to state it briefly — is pledged unqualifiedly to the Lutheran Catechism, and tolerates no deviation from it. If you choose to call this juridical, a congregation would calmly accept that term in the consciousness that they themselves have in them sufficient spiritual life to prevent 'hardening of the arteries.' 3. The Missouri Synod is anything rather than 'a church in a corner.'" And now Pastor Petersen exhausts our latest statistics in order to show that the Lutheran Church has extended its operations into nearly all countries of the

world, and that its work is very varied. He proceeds: "And this is to be called hardening of the arteries? This is to be the church in a corner?" — In Schleswig-Holstein a gathering of 600 people professing the old faith from all parts of the province met at Neumuenster on December 1 in order to take a stand on questions which are now engaging the attention of all earnest members of the former State Church. (This church has, in the mean time, joined the German Evangelical Church Federations.) The discussion that took place at this gathering has not satisfied all who took part in the same. While a resolution was passed by which the general convention of the German State Church is to be asked to insert in its new constitution a paragraph satisfying the confessional standpoint of the new church, very many people doubt whether this paragraph will be adopted. One of the speakers, Pastor Clausen, stated: "If conditions in the Church are to improve, everything depends on the pastors' proclaiming the Word of God in truth and purity. The great number of Bible critics (also to be found in a new body) will do this in the future as little as they have done it in the past." For this reason the speaker added that he himself was not satisfied with the proceedings of the convention and that he regards the entire discussion as beating the air, unless the believing circles in Schleswig-Holstein will firmly unite in a new organization. He suggests that these circles meet annually and discuss doctrinal topics. In this way they will soon discover that even the believing circles are not united. *Die Evangelisch-Lutherische Freikirche* for January 22 remarks rightly that Pastor Clausen does not seem to see that what he is striving for in Schleswig-Holstein has already been achieved in the Free Church of Germany that is true to the Confessions, and deprecates that he still believes it to be his duty to remain in the State Church although he finds it necessary to criticize the same. The editor asks: "How long?" D.

Russia. — The report published in many of our leading papers, for instance, in the *St. Louis Globe-Democrat* (Sunday morning edition, February 26), which speaks of a Bolshevist propaganda launched by the aid of German universities, should be taken with reserve until definite facts establishing the claim of the writer are offered with his article. The article is sent out copyrighted by the Edward Marshall Syndicate, and charges that "the emperor's countrymen, juggling and terribly dissatisfied with their defeat, are flirting with the Yellows (Mongol tribes) not as a peril, but as a possible salvation. Russia was districted at Berlin, from whence into each district a German agent went, instructed to become a Russian speedily, but promised a small weekly stipend from the German Foreign Office. These agents, placed at the intersections of lines, forming a checkerboard design on the Russian map, were ready when the war broke to begin a campaign of this organization, not only among Russian soldiers, but among those back at home. It did not work at once, but presently it did, and Russia broke. Through all the succeeding disruption and disaster the German organization has remained unbroken. That

very disorder now enables it to work with new effectiveness. The Germans were the instructors of the Red army, and they are the instructors of the Red leaders to-day, as they are the instructors, even the commanders, under Gen. von Eiche, of the army in the *camouflage* republic of Chita, which was unexpectedly shut out of the conference at Washington." It is, of course, possible that German revolutionaries are striving to connect with the most radical elements in Russia and with their aid to seek domination of the entire world. But we shall have to obtain fuller evidence on this matter before crediting syndicated alarm reports. D.

Palestine. — To the League of Nations there was submitted by the British government a draft of its mandate for Palestine which grants to the Jews admittance to the country, the privilege of offering advice and cooperation in social and economic problems, of establishing exclusive Jewish settlements, of acquiring citizenship in Palestine, and of engaging in public works. "Jewish holidays will receive public recognition, and Hebrew will be used officially together with Arabic and English. There are attached such a number of conditions, reservations, limitations and stipulations, that the Zionists are greatly disappointed and displeased, because they expected a charter of a sovereign Jewish commonwealth, for which they had hoped and fought hard, and now they have to be satisfied with a sort of national homestead on the community plan, and are expected to be good neighbors. Palestine is losing its peculiar charm as the Holy Land, whose highways and by-ways reminded the visitor of the manners and customs of by-gone Bible times illustrating sacred history. To a romantic traveler the very thought is almost sacrilegious that Mary and Joseph might have run from Nazareth to Bethlehem on a motor truck in six hours, or that the Lord might have entered Jerusalem in an automobile. The railroads and trolley cars multiply, and there is no merit any more for the pilgrims to acquire since transportation has become so convenient." D.

China. — In an interesting account of the *Lutheran Sentinel* for February 15 we are informed of the rather perilous journey which Rev. Gebhardt, a graduate of our Concordia Seminary, had to perform through the Szechuanese revolutionary army to reach his appointed field of labor at Shihnanfu. The kind protection of Providence was afforded him, and he reached his destination unharmed. During the most perilous times his colleagues, Rev. Schwartzkopf and Rev. Lillegard, went to meet him, and in spite of many handicaps finally reached him through the line of Chinese pickets. Rev. Gebhardt has now gone to labor at Hankow, while Revs. Schwartzkopf and Lillegard have gone to open up the work at Ichang. Rev. Lillegard, who reports these experiences of our brethren, closes his account: "We entreat the prayers of our home church for that measure of quiet and peace which will enable us to do this work unhindered and without interruption." D.

BOOK REVIEW.

Concordia Publishing House, St. Louis, Mo.: —

Ebenezer. Reviews of the Work of the Missouri Synod during Three Quarters of a Century. Edited by *W. H. T. Dau.* Illustrated. 536 pages. $2.00.

A review of this publication will appear in the next issue. BENTE.

Verlag "Schriftwort," Kolberg and Koenigsberg i. Pr.: —

What a single pastor can do in disseminating the teachings of God's Word is shown by a number of tracts published by Rev. F. Huebener of Koenigsberg in Prussia. He has issued seven tracts on such subjects as: **Dein Wort ist nichts denn Wahrheit; Damit wird das vorige Gesetz aufgehoben; Taufe; Jesus Christus der wahrhaftige Gott und das ewige Leben; Jesus Christus das Lamm Gottes, das der Welt Suende traegt,** etc. The method followed in these tracts is to present a series of Bible-passages that illustrate the general theme at the head of the publication, without any comment. The author's effort, evidently, is to let the Word of God do its own teaching in the most direct manner. Besides these tracts, the same author has published tracts on the question, **Whether a Believing Christian may Still Remain in the State Churches of the New Church Federation; Liberty from the Sabbath,** a defense of the Evangelical Lutheran position over against the doctrine of Jews and Seventh-day Adventists; **The Right and Duty of Infant Baptism; What the Snow Preaches to Us; Our Old Faith; A Mighty Fortress Is Our God; And, After All, There Is a God!** In these tracts the author presents in a forceful manner the Scripture proof for the doctrinal point which he is explaining and a genial exposition of the same. These tracts were gotten out without any financial aid from outside by a poor minister in Germany, and many were distributed gratis on railroad trains, at public meetings and elsewhere.

Lutheran Schools Committee, Detroit, Mich.: —

The battle for the Lutheran congregational school that was begun two years ago against hostile forces in the State of Michigan has to be fought over again. Our brethren in Michigan are engaged in a very intelligent campaign to make the constituency of Michigan see the danger in the new legislation of their State Legislature regarding schools. Two publications have been issued by the committee in charge of this campaign that show how wide awake the defenders of our congregational schools are and how well they can make the voters of Michigan see the point. The two publications are: "**The Private School and Religious Liberty.** A Candid Presentation of the Cause of the Lutherans of Michigan *versus* the Public School Defense League"; and "**An Important Amendment and an Antisocial Petition.** Examined by Th. Graebner." We cordially commend both these well-written tracts to the attention of our readers.

Lutheran Deaconess Home, Fort Wayne, Ind.: —

This new institution presents, with its second annual report, a well-written tract, entitled: **How Does Scripture Encourage Man to Engage in Charity Work?** The author's name is withheld at his request. The tract shows the principles underlying all charitable endeavor, and the proper method of Christian charity work. D.

Rev. J. A. Friedrich, St. Charles, Mo.: —

Von den Pflichten, die einer christlichen Gemeinde mit den durch das Amt der Schluessel verliehenen Rechten auferlegt werden.

This excellent paper, which was read before the Western District of the Missouri Synod, convened at Altenburg, Mo., is here offered to a wider circle of readers in pamphlet form, and may be obtained from the essayist at 50 cents a copy. The duties of a Christian congregation are comprehensively stated and lucidly set forth under the following headings: The Preaching of the Gospel, The Judgment of Doctrine, Fraternal Admonition, and The Christian Administration of Internal and External Congregational Affairs. We commend this instructive essay not only to pastors, but also to our Christian laymen. The subject is certainly worthy of constant and thorough study. MUELLER.

A Kingdom for a Dance. A sermon on Mark 6, 17—29, exhibiting the evil character and effects of dancing, preached and published by *W. M. Czamanske*, Sheboygan, Wis. One copy, 5 cts.; one dozen, 40 cts. Order from the author. MUELLER.

The United Lutheran Publication House: —

The Conservative Character of Martin Luther. *Geo. M. Stephenson, Ph. D.* 143 pages, 5×7½. $1.20.

Dr. Stephenson purposes to set forth within the compass of these 143 pages "the more permanent elements in the work of Martin Luther." The conservative nature of the principles for which the Reformer contended are treated in seven chapters, which cover the life of Luther from his formative years to the adoption of the Augsburg Confession. In the main, the author's judgments are adequate to the various phases which are lifted into prominence, and with the author's conclusions we have no quarrel. In detail one will differ with Dr. Stephenson, as when he appears to find fault with Luther's adherence to the literal sense of Scripture. Considering the small amount of letterpress, the price is rather high. GRAEBNER.

Lutheran Bureau of the National Lutheran Council has issued No. 4 of its publication, entitled **World Service.** It is designed as a practical help for the campaign of 1921, to gather the means for continuing the charitable work of the U. L. C. in Europe and Africa. The open door in the war-stricken countries to Christianity and Lutheranism is shown in this publication, and the articles contained in it breathe the spirit of determination of the Lutherans of the U. L. C. to make the best use of present opportunities to aid in extending Lutheran teaching on the other side of the Atlantic.

The articles which *Dr. Franklin Gruber, D. D.*, has contributed to various publications have been issued in reprints, namely, **Is the Doctrine of an Infinite and Unchangeable Deity Tenable?** (from the *Lutheran Quarterly*, January, 1921); **The Theory of a Finite and Developing Deity Examined** (from the *Bibliotheca Sacra*, October, 1918); **The Lutheran Church and Christian Union** (from the *Lutheran Church Review*, April, 1918); and **Conservation in Matters Pertaining to the Church.** In the two former publications the new philosophical fad of the finite Deity is ably combated, while the two latter publications discuss an issue that is confronting the Lutheran Church with increasing urgency from other church-bodies. D.

Lutheran Book Concern, Columbus, O.: —

Missionary Sermons. Collected and Edited by *Rev. L. H. Schuh, Ph. D.* 549 pages. Cloth. $2.50. Order from Concordia Publishing House, St. Louis, Mo.

This volume offers a series of fine sermons on various topics of missionary interest, grouped under the following captions: Missions in General, Home Missions, Foreign Missions, Inner Missions, Negro Missions, and Jewish Missions. Simple in style, clear in arrangement, based upon substantial texts, and fraught with the spirit of Christian faith and grateful service, the sixty-one discourses, contained in this book, place at the disposal of the pastor who is looking for information on missionary topics, useful and varied material covering practically every phase of missionary endeavor. No doubt, every pastor who is interested in mission-work, will be grateful to the editor and publishers for this handy collection of timely missionary sermons. MUELLER.

Geo. H. Doran Company, New York: —

THE NEW MISSIONARY SERIES: **William Carey,** by the *Rev. Percy Jones;* **David Livingstone,** by *Grace Arthur;* **Robert Moffat,** by *Grace Arthur;* **John Williams,** by *Albert Lee, Ph. B., B. Sc.;* **James Chalmers,** by *A. Gratten Hall;* **James Hannington,** by *Edward Talbot;* **Doctor Wilfred Grenfell,** by *A. Gratten Hall;* **Mackay of Uganda,** by the *Rev. W. S. Herbert Wylie, M. A.;* **Abel of Kwato,** by *A. Gratten Hall;* **Gilmour of Mongolia,** by the *Rev. Kingscote Greenland;* **Heroes in Madagascar,** by *Harold A. Ridgwell;* **Pandita Ramabai,** by *Muriel Clark.* 4¾×6. Each 60 cts. Order from Concordia Publishing House, St. Louis, Mo.

These are excellent little books. In good, simple English and in a bright, interesting style they tell how men like Carey, Livingstone, Moffat, and others were prompted by their faith and by their love to Christ and their fellow-men, to bring the Gospel of salvation to the lowest of men under the most trying and discouraging circumstances. Ramabai's statement in the volume *Pandita Ramabai* that "in the Old Testament God is not revealed as Father" (page 33) has not been refuted by the author, but he has left it to the reader to make the correction. We highly recommend this series of mission-studies. Each book has about sixty pages and can be read in less than three-quarters of an hour. The books will make good reading for schools; also before young people's societies and ladies' societies. For these purposes we especially recommend the first eight mentioned. As a gift at any time these volumes ought to be appreciated by any one, young or old. Each book has a specially designed pictorial cover in full colors, as well as black and white illustrations throughout. FRITZ.

The Macmillan Company: —

The Origin of Paul's Religion. *J. Gresham Machen, D. D.* 329 pages, 6×9. $3.00.

This volume contains the James Sprunt lectures of 1920 delivered in Union Theological Seminary in Virginia by Prof. Machen of the New Testament department in Princeton Theological Seminary. It deals with the problem of the origin of Christianity viewed under the aspect of the origin

of Paul's theology. From the first pages on the reader realizes that a master of exegetical method and a theologian of unusual ability is essaying this apologetic — not only for the Apostle Paul as a true disciple of Jesus Christ, but for the entire New Testament and, indeed, for revealed religion itself. The book does not attempt any review in detail of the missionary journeys of Paul, and what it says about the life of the great apostle is supplied only for its bearing on the main subject, formulated by the author thus: What relation did Paul sustain 1. to the original disciples of Jesus, 2. to Judaism, 3. to paganism? Chapter 4 submits proof for the author's contention that the religion of Paul differed in no point from the religion of the gospels, least of all do epistles and gospels conflict with regard to the person of Christ. The three serious attempts that have been made to explain the theology of Paul on the basis of natural evolution are then taken up in order: 1. the liberal view, according to which Paul's religion was derived from Jesus and is of permanent value, but his theology merely the temporal categories in which he expressed his religion and no longer of value; 2. the radical view represented by Wrede, according to which Paul's religion was derived from his pre-Christian Jewish conception of the Messiah; and 3. the radical view represented by Bossuet, according to which it was derived from the syncretistic pagan religion of the Hellenistic age. The book, fascinatingly written and replete with historical information, constitutes an answer to the new theology and indirectly to the mother that gave it birth, the higher criticism. It is gratifying indeed to find among scholars of the first rank men who hold to the old-fashioned Christian belief that Jesus was "a heavenly Redeemer come to earth for the salvation of men"; that in Him "the true Son of God walked upon the earth and suffered for the sins of man."

Machen's *Origin of Paul's Religion* is one of the few books that one would recommend especially to our younger clergy for purchase and study. No one but will rise from it with a comprehensive understanding of the new theology, its methods and conclusions, and of the fatal weaknesses which become apparent in this same new theology when subjected to the searching rays of a scientific historical criticism. GRAEBNER.

G. F. Lehmann Verlag, Muenchen: —

Weltfreimaurerei, Weltrevolution, Weltrepublik. *Dr. Fr. Wichtl.* 5th edition. 280 pages, 6½×9¼.

This book caused a sensation throughout Austria and Germany when first published, and continues to issue in new editions. Its startling title argues a fine book-selling instinct. However, the volume does not disappoint those who expect information on the bearing which Freemasonry has had on the origin of the World War, and on the international issues involved in Masonic propaganda. A labyrinth of plots and counterplots is traced by the learned author, who has laid under contribution, we may well believe him, hundreds of volumes bearing the Masonic imprint. The thesis of Dr. Wichtl is that Freemasonry, aspiring to international leadership and planning a world-republic under Jewish leadership, caused the murder of the Austrian archduke and throughout the war persistently followed its own deep-laid plans. There is much incidental information on the work of Freemasonry and its principles. In its conclusions it fits in amazingly with the exposition of the "International Jew" in Mr. Henry Ford's weekly.

GRAEBNER.